/482 cont./

Judging from this text, the Chiriguano sorcerer, like his Tupinamba or Siberian colleague, put himself into a state of trance so that his spirit, free from corporeal bonds, could go to engage in battle with the soul of the evil-intentioned individual who is implacable against his patient.

The hupia, that is, the magical force, is indispensable to one who claims to be a good sorcerer. At least this is the meaning I give to this word translated in the Diccionario Chiriguano-Español y Español-Chiriguano etc. (p. 73) by: "remedy, antidote," but of which it is said that possession is indispensable to every medicine man. This word suffixed to any noun whatever expresses the faculty, the power, the facility to make or obtain the thing signified by the noun. Thus a dog trained to hunt deer is waru-hupia (waru deer), a warrior is tuwaiko-hupia (tuwaiko enemy), etc.

Fig. 137. Calabash containing snake fat. Prov.: Saladito. (About 1/2 nat. size.)

Remedies. 1. Snake fat (mboikira) is efficacious against leprosy. The Indians keep it in a small calabash sealed with wax (Fig. 137).

2. A little cotton impregnated with castor oil (yandi) and rubbed on the skin is an excellent liniment for rheumatism.

3. A similar virtue is attributed to chicken fat (Fig. 138). In everyday life they resort to chicken fat or castor oil to anoint the body, which they then rub with roucou paste. Women generally have their

Fig. 138. Section of bamboo containing chicken fat. Prov.: Caipipendí. (1/2 nat. size.)

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192 and it is the one that they apply to anything that causes them wonder or admiration over something new.

776 192 It is the missionary and the Christians who have made it understood to the Indian that Tunpa means God, the maker of all things visible and invisible. Father Corrado, one of the most illustrious Franciscan missionaries, who thoroughly understood the Chiriguano language, in which he wrote a brief but profound catechism, says clearly in a note on its first page that it cannot be stated /131/ that the word Tunpa means God, and he only puts it in his catechism because all the writers who have dealt with the Chiriguano race give the word Tunpa the meaning of God.

This Tunpa of which the Chiriguano cannot give a clear idea and which the missionaries and Christians explain as meaning the true God, Tunpaete vae (1), is for the Indian the source

• [193]

1. The particle "Ete" in this language expresses the superlative degree. It is put after a noun, pronoun, adjective, or verb.

of all that is good, a living and material being, in contrast to another divinity. He makes it rain, he makes the algarrobas, maize, gourds, and everything edible ripen, he wards off sickness and all calamities, in spite of which all these kindnesses are still attributed to the sorcerers, men of flesh and blood like anyone else, who consequently have the same Tunpaete, for which reason I said that, for the Indian, Tunpa is a living physical being. If the missionary, as Columbus did, could announce in advance an eclipse or the appearance of a comet, for the Indian he is a Tunpa (2).

2. Several times I have announced beforehand eclipses of the moon. Last year, long before it became visible, I announced to the Indians the appearance of Halley's comet. This was sufficient for me to be called Tunpaete.

/301 cont./

304 759 881 same operation, because he never takes one alone. There must always be two, four, six, eight, or ten (2).

2. In a town of 30 or 40 families there was usually never any lack of boys of the same age. The number of the boys to be pierced should never be an odd number: superstition and nothing else.

[801]

304 881 The boys appear for the operation on the designated day, led by their fathers and mothers. Meanwhile, other curious [785] persons gather there, men, women, boys, and girls, to see [114] and /220/ attend this solemn act, which, as I have learned, is not preceded by any day of fasting; thus what certain writers have said in this regard is wrong, as is the rest that refers to the person who does the operation, for whom the qualification of being an Ipayo, moreover, is not required for the imposition of the tembeta.

Before beginning the operation the surgeon authoritatively addresses those who are to be men, telling them to be valiant and strong in their pain, without letting their moans be heard or crying, because these are not the signs of a brave man, of a man who wears the tembeta, which is the sign of virility, of a man who must be able to face the dangers of war. Finally, [195] he orders them that it is time to give up the ĉ, ĉ in their answers, and in its place he orders them to replace it with Ts.

When this brief and eloquent discourse is over, the first boy stretches out on the ground or on a cot, and in order to give himself courage he says in a vibrant voice, Che ravi tayicutuca, may I be the first to be pierced, words which are greeted by the gathering with jubilation and at the same time with wonder, since they already know the pain that he is going to suffer (1).

[195] [193]

1. The Chiriguano Indian also uses the imperative to order himself, that is to say, his verbs still have the first person of the imperative mood, which indicates considerable arrogance.